THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing" (ZEPHANIAH 3: 17)

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FREEDOM AND DESPOTISM—GOD'S RULE AND SATAN'S.

ADDRESS DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY, MARCH 17TH, 1918, BY ELDER ORSON F. WHITNEY.

(*Concluded from page 295*).

It was a great gift, but what would it have availed alone? A law of God had been broken, and something had to be done to mend that law, to repoise the unbalanced scale, restore the equilibrium of right, and bring a dead universe to life. The fall of man, though necessary and beneficent in its main results, brought death with it, eternal banishment from the divine presence; and if this condition had remained, the glorious opportunities that Adam had provided would all have been in vain. Human progress would have stopped then and there. Death's bondage would have been perpetual. But it was not so designed. All had been foreseen and provided for. A Savior had been chosen to come down upon the earth and give His life to free the world from bondage. He paid the debt and redeemed the universe. He is the resurrection and the life; and because He lives, we live also. He opened the eternal gates closed by Adam's fall, and made it possible for man to go on to perfection, to become like His Father and God—the paramount purpose of the gospel from the beginning. We owe to Adam mortal life; but eternal life, God's greatest gift, we owe to Him who died to make man free.

When, in the eternal councils, a God was chosen to save this world, we were there and held up our hands for Him. Such is Joseph Smith's pronouncement. And the plan there presented by our Savior for the world's salvation and eternal progress, was a plan based upon the principle of freedom; it asserted the free

agency of man; it left him at liberty to choose for himself whether he would be saved or damned. This is the only consistent way in which men can be dealt with; for if they are not free, they are not accountable, and can not be rewarded or punished in justice or reason. There was another candidate before that council—Lucifer, son of the morning, "an angel in authority." He offered a very different plan. He proposed to compel men to be saved. "Not one soul shall be lost" was his plausible assertion. "Wherefore," said he, "give me thine honor; let me reign in thy stead." Such, we are told, was the substance of his ambitious scheme. But He whom on earth we call Jesus, and who in the heavens is Jehovah, the God of Israel, proposed to make man free, proposed to sacrifice Himself, and give to the Father all honor and glory. Here, then, at the very beginning, were the two principles represented in the great world-conflict of to-day. On the one hand, freedom and common consent; on the other hand, coercion and tyranny.

And the Eternal Father said: "I will send the first." "And the second was angry, and kept not his first estate," and there were many who followed after him. It was their privilege to follow him if they chose to do so, but they had to take the consequences, and they became sons of perdition. Two-thirds of God's children, having kept their first estate, were permitted to tabernacle in the flesh; and wherever we find them, in bodies white, black, red, yellow, or brown, we find sons and daughters of the universal Father who chose wisely and well in their first probation; while others, denied the bodies that they might have had, denied opportunities for endless progress, wander up and down the world, seeking to seduce the faithful from their allegiance to God, and inspiring weak men to adopt their principles and follow their bad example. Hence, we have this continuous struggle between freedom and oppression, between good and evil, between right and wrong, the beginning of which was coeval with the foundation of the world.

The gospel of Christ has a mission to free the world from bondage. And this nation, as a "nursing mother" to God's work, has a mission to spread the principles of human freedom; not by force and compulsion, but by example and the defense of right. The shackles of tyranny were not stricken from America for Americans alone.

"Is true freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No! true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free!

"They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three."

The Latter-day Saints are a people of this kind. They have dared to be in the minority, and to stand by their convictions in the face of a frowning world. I never could understand why we were looked upon as disloyal, as untrue to the government under which we live. From childhood I was taught to revere the Constitution of the United States and the men who framed it; to revere the Declaration of Independence and the principles upon which the American government is founded. As a boy I was always glad to celebrate the Nation's birthday, and many a time have sat up all night, with my young companions, that I might be one of the first to salute the rising sun with a broadside from our little toy cannons in honor of the Goddess of Liberty. I have always been proud that I was an American, and when in foreign countries my heart has turned with feelings of tenderness and veneration toward my native land.

While in England in 1883, I passed over to France, and spent a week amid the sights and scenes of the French capital. One morning, just as I had taken a seat in the sight-seeing carriage, I heard a voice, a matronly voice behind me, say, with a strong nasal accent: "I like our way the best. We're from Muriky." (Laughter). Turning around, I gazed at her affectionately. I had not heard that dear old Yankee twang for nearly two years, and it was like music to my ears. Again, when I crossed the Atlantic, coming home, it chanced that the ship on which I sailed cast anchor in New York harbor on my birthday. I was born Sunday, July first, and it was Sunday, July first, when I landed a second time in America. (Laughter). I told the captain of it. "The first time," said I, "I came from another sphere; this time I came from another hemisphere." (Laughter). But this is the point of my story: I had been very seasick, and was weak and faint. Lying in my berth when the vessel came to anchor, as the day broke, I saw, through the porthole of my stateroom, a most beautiful sight—the Stars and Stripes floating over Castle Garden. I had not seen the dear old flag for two years; I burst into tears and cried like a baby, realizing then as never before that I was an American and that that was my country's flag.

Now I am only one of thousands of "Mormon" boys who have just such feelings, who have been taught from childhood to love their country and revere its institutions. Yet, how dense the prejudice that has existed and still exists against our people. We

have been regarded as treasonable, and it seems almost impossible to break down this wall of prejudice, reared by misrepresentation. And it is all so unreasonable, so illogical! Why, a Latter-day Saint, to be false to his country, would have to be false to his God, false to himself, a traitor to the very principles that he holds most sacred. It is impossible for a real "Mormon" to be anything but a patriot, a loyal American. To our minds there is only one thing greater than the constitution of the United States, and that is the gospel of the Lord Jesus Christ. We have always felt this way.

Then why so grossly misunderstood? Partly, no doubt, because of the remarkable claims that we make, and the advanced principles that we represent; partly too, because some of our people in times past are said to have criticised the government, spoken harshly of public officials—governors, judges, presidents, and congressmen. Well, what of it? Suppose they did? Men do that everywhere, in every state of the Union. The government is criticised from Maine to Texas, from Oregon to Florida, by individuals, but nobody dreams of charging the people of those states with treason because of it. In war times it is different, of course, but in peace times it is common to utter such criticisms.

When it is considered what the "Mormon" people passed through, the persecutions they suffered, the wonder is not that they lost their tempers occasionally and indulged in hot talk against men, some of them public officials, whom they held responsible for these outrages. The marvel is that they said so little about their oppressors and those who sympathized with and offered excuses for them. The "Mormons" endured patiently, until patience almost ceased to be a virtue. They were driven from State to State and finally into the wilderness. Mobs came against them and burned their cities, shot down their old men and boys, abused their women, and drove the people from their homes in the dead of winter. What wonder they resented it and spoke of it in harsh terms? It is the "galled jade" that "winces," not one whose "withers are unwrung." It is easy enough for people who never had to endure such trials to say that the "Mormons" should have been more patient, more enduring. Perhaps so, and perhaps not. Who but God can judge? We lay no claim to perfection. But it is not surprising that the wrath of the persecuted community sometimes boiled over when they thought upon their wrongs and the denial of their rights in this land of liberty—denied not because of the Constitution, but in spite of it, by unworthy officials who misrepresented its true spirit. A display of temper under such conditions is no proof that a people are disloyal, and no sensible, fairminded man would ever make such a contention.

The Latter-day Saints are true to their country, and gradually, thank God! they are becoming better known. They are sending forth their sons—not for the first time—to fight the nation's battles, to defend the right, now sorely assailed, and maintain

inviolate the God-given principles of democracy. The "Mormon" boys now going to the front are the soldiers of Liberty, and they have a mission, they and their comrades, to help clear the way for the spread of the principles of freedom. The gospel, Liberty's perfect law, will find its way into every nook and corner of the world, and wo be to that nation that lifts up its puny arm to prevent. That nation will be humbled to the dust, and if it does not repent, it will perish, saith the Lord God.

This world is not for despotism—the devil's form of government. Tyranny may rear its ugly head in places and seem to flourish for a time. But the right will come uppermost, truth will triumph, the cause of liberty will prevail, and earth be made ready for the coming of freedom's champion, Jesus Christ, the God of this land, and the only King who ever will rule over it. Amen.

INSTRUCTIONS CONCERNING TEMPLE WORK.

By Elder D. M. McAllister, Temple Recorder, St. George, Utah.

Ordinance work was resumed in St. George Temple on February 5th, 1918, and on each of the four days weekly since then we have been crowded to full capacity. The people attending were highly pleased with the splendid and extensive improvements that have been made for their comfort and satisfaction, and the indications are that there will be a considerable increase of interest in Temple work in this Temple district.

The St. George Temple has been designated, by the presiding authorities of the Church, as the one in which the saints residing in the missions can have Temple ordinances performed in behalf of their dead kindred and friends, but it is required that the lists they prepare for that purpose must first be sent to the office of the mission in which they reside, instead of direct to the St. George Temple. One of the purposes desired to be accomplished in making this requirement is that the lists may be examined and corrected, in the office of the mission, with a view to getting the information entered thereon in proper form for the prescribed ordinances.

My experience, since coming to assist in the recorder's office in St. George Temple, is that the examination and correction referred to is evidently not always attended to as thoroughly as it should be, because many of the lists, from some of the missions, reach us in a very imperfect condition. I take the liberty of bringing this matter to the attention of those in the mission offices to whom has been assigned the duty of examining the lists before forwarding them to the St. George Temple. It may be that some of the brethren or sisters on whom this duty devolves, have not

become familiar with the printed instructions that have been issued to aid the saints in the preparation of records for Temple work. Every mission has been furnished with copies of those instructions, and they should be on file, for reference, in each mission office. If they are lacking, the want can be supplied at once by sending to the Recorder, Salt Lake Temple, who will furnish them on application. I will mention some of the imperfections most frequently found in the lists that come from some of the mission offices to the St. George Temple recorder's office.

Blank forms are provided for each class of ordinances, and only those ordinances that they are intended for should be entered thereon.

The name of the mission from which the lists are sent should be stamped, or written at the top of each sheet.

All the information that each form calls for is essential to assist in the proper identification of individuals named, and should be given as complete as possible.

Writing should be plain and legible, names of persons and places correctly spelled, and figures made distinct. The relationship of the person at whose instance the Temple work is done, to each individual on the list, must be entered in the column provided for that purpose; a man is *son* to his father or mother, *grandson* to his grandfather or grandmother, *nephew* to his uncle or aunt, etc.

If exact relationship is unknown, it is justifiable to use the word "relative" in connection with each person on the lists, bearing the surname of his parents or grandparents. Relatives by marriage must be designated "relative in law." Never use the term "distant relative." Those who are neither blood kindred nor relatives by marriage are properly named "friend."

The names of men and women must be entered on separate lists, for baptisms or endowments.

Women should be designated by their maiden names until they are sealed. After the sealing, the marriage name is to be added.

When the maiden name can not be ascertained, the marriage name must be prefixed by the word *Mrs.*

Names of the dead must always be given in full; initials should not be used if full names are known.

At least one year should be allowed to elapse after death of individuals before Temple ordinances are performed in their behalf, unless it is known the deceased were faithful members of the Church, or that they were prepared to obey the gospel before their death.

Baptisms, or other ordinances, must not be performed in behalf of any individual whose death is not positively known, except one hundred years, at least, have elapsed from date of birth.

When there is no evidence of the dead having attained at least

twelve years of age in life. endowments should not be performed in behalf of such persons, until after the evidence is obtained.

As the capacity for ordinance work in St. George Temple is somewhat limited, it is requested that not over one hundred names for baptism be sent at one time from any one person.

Lists of names must be made out in the usual form, the given names, *not surnames*, first.

There is no charge made for the performance of ordinances in the St. George Temple, except when the service of proxies has to be procured for endowments for the dead. That ordinance occupies all the time of a session, and the proxies are given a small remuneration therefor—75 cents for each man, and 50 cents for each woman.

The observance of these details in the preparation of records for Temple work will be a great accommodation to us, because of the limited time at our disposal in which to make corrections, and re-write sheets for the work. It is much easier for the mission office to procure lacking information, etc., and with less delay, when it finds that the lists are in an imperfect condition.

THE BIBLE.

I AM glad that the Bible has been so well preserved, although in the different translations errors may have crept in. We find in the translation of the Prophet Joseph Smith and in the chapters in the Book of Mormon that there are some little changes, not much, but changes there are; and in comparing these passages in the Book of Mormon with the Bible, you will find that the Book of Mormon makes the text clearer and more easily understood. The Protestant world looks upon the Bible as the only book that gives the foundation for their faith. If you examine their doctrine and their articles of faith, you will wonder that they can claim the Bible as foundation for their articles of faith, as they differ very much from the Scriptures. Yet they hold that the Bible is the only book that gives them authority to administer the ordinances of the gospel. The Lord said to His disciples before He left them. that they should go out into all the world and preach the gospel to men, and Protestant ministers hold that the commission, given to the apostles who lived with the Savior and heard His teachings and doctrines, is given to everybody that reads it and accepts it, as a command to them. The Bible contains the word of God, but it does not give authority to anyone to preach.—ANTHON H. LUND.

LOVE is ever thoughtful: Love is ever inspired. It enters into another's heart and divines his wishes.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 16, 1918.

EDITORIAL.

PHILANTHROPY AND CHRISTIANITY.

ACCORDING to an American magazine, Gipsy Smith, the far-famed British so-called evangelist, in his lectures across the Ocean, is "defending" the soldiers of the allied armies in France against their traducers who are declaring them to be "a bad, unregenerate lot."

It will probably be news to our readers, that the boys in khaki need any defence whatever. To most of us it is perfectly clear that they are neither better nor worse on an average than are their friends in civil life. They are not a different class of people from those engaged in the various industries and trades of their respective countries. They are of the very same class. Possibly, their predominant qualities, whatever they were in civil life, are more clearly visible under the conditions engendered by army life, where there is ample room for the exercise of the noblest traits of character, as well as for a display of the worst defects. But whatever they are, they were there before the war. They have certainly not been developed by the uniform.

As an illustration of the prevalence of the religious sentiment among the boys, Mr. Smith tells a story of a meeting in which eight hundred soldiers—all that could be packed into the hall—"professed Christianity."

It seems that the meeting referred to began by the audience singing some American "ragtime" melodies, which "shook the rafters," and ended with a kind of plebiscite, as the result of which, according to the report, "every man in the building responded to the evangelist's invitation to make an open profession of his faith in Christ."

There is no information as to what particular "ragtime" melodies were sung; nor the manner of voting, whether it was by show of hands, or *viva voce*—"the aye's have it." But it is safe to say that whatever method was used, the response was no evidence of "faith in Christ." In a popular meeting a vote can be had in any direction desired, on almost any question that has no particular bearing on the material interests of the voters. To give such a performance as evidence of conversion is to insult an intelligent audience.

But Mr. Smith's purpose by his defence of the boys is more particularly to land the work done by a certain religious, or semi-religious, organization. And he does so in these words:

"There are 21,000 workers among the troops, two-thirds of whom are paying their own expenses. Whenever a man tells you that this war has proved Christianity has failed, you point to the red triangle of the Y. M. C. A. It is an unanswerable argument."

We do not underestimate the unselfish, Christ-like work of the organization referred to, or the pecuniary and other sacrifices made by many of its members. Nor do we read the reports of the good results of their labor of love among the boys without feeling grateful to God for their work. We know that God will bless and reward every one who does good, even for those acts of kindness which have been done in secret.

But notwithstanding this, we must take exception to the view expressed that the work of members of the Y. M. C. A. proves that Christianity has not failed, if the mission of the religion of Jesus, which was to be a "power of salvation" in the world, is referred to. Philanthropic work has no bearing whatever on that question. If it had, the proof would be in the opposite direction. For, might it not be urged, with a great deal of logical force, that the very existence of such organizations and the need of their work in training-camps and near battle-lines furnish an unanswerable argument for the proposition that Christianity has not yet saved the world? And if, after two thousand years, its mission of salvation has not been accomplished, it looks, to human eye, very much like a failure.

What we mean to say is this, that if the Christian world had really accepted the religion of Jesus, the Prince of Peace, and applied its principles to the affairs of nations, there would be no warfare and no call for philanthropic war work, of which we all are so proud. That is why we maintain, not that Christianity itself has failed, but that the world has failed to accept Christianity, and that its mission to bring the human race under the sceptre of its divine Founder has so far failed of accomplishment. That is why we maintain that what the world calls Christianity is not the religion of Jesus as given in the Sermon on the Mount. There are philanthropists in every civilized country, even where paganism predominates, but their works of charity do not prove them to be Christians, no matter how generous or how unselfish they may be. A man may be a good Samaritan without being a follower of Jesus, the Christ.

The question raised is of the gravest importance for the immediate future. Militarism will not be dethroned in the world until it is made clear that it is contrary to the teachings of Jesus. It will hold sway, until men begin to realize that it has its root in the ancient paganism of which Thor, with his crushing hammer and rolling thunder, was an outstanding character. Any doctrine that tends to obscure this truth is both false and dangerous.

Our Lord and Savior came in the meridian of time with the gospel of peace and salvation. He proclaimed the coming of His

kingdom. He tanght the children of men that the characteristics of the citizens in His kingdom were poverty in spirit, mourning, humility, hunger and thirst for righteousness, mercy, and purity of affection, and that they were to be peace-makers and suffer persecution.

Concerning the laws of His kingdom. He taught that they were made to govern the thoughts, the hearts, and not only the outward acts of men. According to those laws, to hate was to commit murder; to entertain the lusts of the flesh was to transgress the law of chastity; and not to love the enemy, as well as the friend, was to forfeit the reward of the loyal citizens in His kingdom.

The first Christians lived in accordance with these laws. To them the human race was but one family. Distinctions between nations were obliterated. Slaves were set free. Woman was elevated to the position of friend and companion of man. Property was held under the laws of the United Order. This was Christianity.

But it did not last long in the world. Gradually the influence of the adversary became predominant. The spirit of the world entered the churches, and at the beginning of the seventh century the apostasy was general and complete. The reign of antichrist prevailed among the nations of the earth.

In 1830 the Lord again, after having revealed Himself to His servant Joseph Smith, established His Church and authorized the proclamation of His gospel in every part of the earth. That gospel, though generally known as "Mormonism," is Christianity, the same religion that was preached by our Savior, when He was on earth, and by His Apostles after Him. That is the religion that will prevail during the Millennium, and then peace and truth, justice, righteousness, and love will characterize the dealings of men and nations with each other. But until that time comes, we must look at the facts as they are, and recognize that the dispensation inaugurated by the coming of Christ in the flesh ended in the great apostasy and the reign of antichrist, just as the patriarchal dispensation terminated in general corruption and the flood, and as the Mosaic dispensation ended in the rejection of the Messiah, the destruction of Jerusalem, and the dispersion of the Hebrew nation.

Again the Lord has set up a dispensation—the Dispensation of the Fulness of Times—and that will merge in the Millennium and the general redemption of the children of men.

J. M. S.

THE Church cannot maintain its strength without the aid of united prayer. It is not enough that each Church member shall pray in his own inner chamber. There are times when he and his fellow members must go together to the throne of grace and receive the blessings which have been promised to God's children.

HARRY LAUDER ON THE FUTURE LIFE.

AND then, one day, it suddenly came to me, as if in a revelation, that I had not made use of something in which I had always believed. All this time while I had been raging against cruel fates which had taken my son, there had been comfort and peace in store for me, and I had not known it. And that comfort and peace lay in my belief in God, and a future life beyond this earthly sphere.

While the pain and grief had been blinding my eyes, God had been waiting patiently for the first sharp agony to pass away, and when it did He gently lifted the veil from my eyes and showed me the promised land beyond. I mean, that suddenly I realized that I had not seen the last of John, and that we were sure to meet in another world.

Oh, that I could convey unto you the healing balm that that thought was to my soul! I would that I could picture to you the joy of the thought that I was to see my John again at some future date, just as if he had simply gone on a long journey, and was waiting for his mother and me to come to him. And I brought his image before me, and imagined him holding out his arms to his mother and myself to fold us within his loving embrace, and in the joy created by the picture I was able to assuage some of my pain and distress, and return to an almost normal state of mind.

And because of the great comfort that my belief and faith in the future life have brought me, I have become humbly grateful and thankful that I never mocked the name of God or cast Him from me at any period of my life. Because I know, I am convinced, that he has helped me to bear this great blow by making my conviction that this life is not the end, stronger than ever.

And that is what every American father and mother who loses a son must do—have strong, unbreakable faith in the future life, in the world beyond, where you will see your son once again. Do not give way to grief as I did. Instead keep your gaze and your faith firmly fixed on the world beyond, and regard your boy's absence as though he were but on a long journey. By keeping your faith you will help to win this war. For if you lose it, the war and your own personal self—are lost.

I spent many days in the trenches, in the rest camps, the hospitals, and in the surrounding towns, and the most definite impression I carried away was one concerning the spiritual atmosphere which surrounds the French and English soldiers in France. I talked with some of the men for hours at a time about their experiences in battle, about their thoughts of home, about their feeling toward the enemy, but the one thing I came away with above all other impressions, was the conviction that every single one of those men, no matter what manner of lives they had

lived before, now possessed a calm, clear conviction that if they fall in the thick of the fight, they will pass into the life beyond.

"That's why we take such chances," one man told me simply. "Do you think for a moment that if we thought that life held nothing for us but the earthly body we possess, we would fight with such confidence and eagerness? We would not be able to, because we would be doing everything in our power to preserve this life of ours. But seeing men die as I have seen them, I know better than to disbelieve in a future life. And because we have no fear of death, every one of us flings himself over the bags and on to the Huns with a fierce, almost savage joy. We are almost Japanese in our fatalism, and because that spirit is sweeping among our men we are going to win this war. We do not believe it possible that men who go into battle, knowing that they are fighting for a righteous cause, and unafraid of death, can be beaten back for ever. Some day, at some point, the enemy must weaken, and then we will sweep over the tops and nothing will hold us back. We know it just as surely as we know the sun will rise to-morrow."

MINUTES OF THE NORWICH CONFERENCE.

THE Norwich semi-annual conference was held Sunday, May 5th, 1918, at 3 Westlegate Street, Norwich. President George F. Richards, of the European mission; Elder George F. Richards, Jr., of the Liverpool office; President James Gunn McKay and Elder Oliver G. Ellis, of the London conference; President Sidney L. Wyatt, of the Irish conference; President Orial L. Anderson and Elder Arnold G. Holland, of the Norwich conference, were in attendance.

President Orial L. Anderson presided.

The conference was opened at 10:30 a.m. by singing, "Children, gladly join and sing," and prayer by Brother H. A. Alexander.

The sacramental hymn, "'Tis sweet to sing the matchless love," was then sung. The Sacramental gem was recited by Bertram Warner, of the Ipswich Sunday-school. The Norwich Sunday-school sang, "A happy greeting to all." An exercise bearing on prophecies concerning the Book of Mormon, and the history, contents, name, and purpose of that book, was given by members of the Norwich Sunday-school. A song, "Angry words," was sung by the First Intermediate Class.

President George F. Richards then addressed the conference. He referred to the baptismal service which was to take place at the close of the meeting, at which five adult persons were to receive baptism and confirmation. Things earthly, said the speaker, are typical of things heavenly. By types and symbols the Lord has made certain principles impressive and important, that they may

be better understood and remembered. Baptism is one of the most important ordinances of the gospel, and, in its original form, symbolizes the Godhead, the mortal birth, and the resurrection. Its mode of administration—immersion—cannot be changed without destroying the symbol. Baptism by immersion symbolizes the Godhead, namely, the Father, the Son, and the Holy Ghost. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one" (I. John 5: 7, 8). The word "blood," as here used, refers to the atoning blood of our Savior, which makes the ordinance of baptism by water and by the Spirit effective for salvation to the repentant believer. Jesus told Nicodemus that it is impossible for a man to enter into the kingdom of God without being born of the water and of the Spirit. This is a new and necessary birth and is not complete without the baptism both of water and of the Holy Ghost, also the sanctification of the atoning blood of the Savior. This completes the symbol of the birth into this world, which is one of the most important steps in man's eternal progression. "That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten, that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory. For by the water ye keep the commandment, by the Spirit ye are justified, and by the blood ye are sanctified" (Pearl of Great Price, Book of Moses, 6: 58, 59). Baptism by immersion in water and the reception of the Holy Ghost, beautifully symbolize the death, burial, and resurrection not only of Christ but of all men. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6: 4, 5). Notwithstanding all the symbols to which our attention has been called by holy writ, and the Scriptural and historical evidence that no other mode of baptism than immersion was taught and practiced in the primitive Church, leading religionists, on their own responsibility, have either substituted other forms or have dispensed with the ordinance altogether, thus fulfilling the prophecy of Isaiah, "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant." Today may be witnessed the true order of the new birth of the water

and of the Spirit, administered by us in the authority that God recognizes.

Closing hymn, "Thanks for the Sabbath-school." Benediction by Brother William Walker.

The afternoon session commenced at 2:30 by singing, "High on the mountain top" and prayer by Elder Arnold G. Holland. Continued by singing, "Praise to the man."

Five converts, who had just been baptized, were confirmed, and one baby was blessed. The authorities of the Church were sustained unanimously.

President Orial L. Anderson, the first speaker, dwelt on revelation as being the means of communication between God and man. The plan of salvation, he said, is contained in the revelations of God as recorded in the Holy Scriptures, both ancient and modern.

President James Gunn McKay spoke on the duty of the saints in sustaining those whom the Lord has sent to teach them the principles of life. By obeying the priesthood, he said, we show our obedience to God. If we love the Lord we shall love His servants who speak in His name.

The Norwich branch choir sang, "O Jesus, the giver of all we enjoy."

Elder George F. Richards, Jr., spoke on the duty of the individual to take advantage of all opportunities and to live in the present, this being the best means to prepare for the future. The speaker referred to the insecurity of putting off duties until to-morrow. We should live in deeds, and not in hours, days, weeks, or years; and the earth-mission of some is a very brief period. Time goes on, but for us there is only to-day.

The meeting closed by singing, "Now let us rejoice in the day of salvation." Closing prayer was offered by Sister Mary Nichols.

The evening session commenced by singing, "We thank thee, O God, for a Prophet," after which Brother James Hook offered the invocation. Continued by singing, "The Spirit of God."

The first speaker, Elder Oliver G. Ellis, said he was pleased to be present and partake of the beautiful spirit which characterizes all meetings of the Latter-day Saints. He compared the gospel to seed sown at random, some of which falls on rich, fertile soil, while some falls in shallow, rocky soil. Noah, the speaker said, preached for a hundred and twenty years, and, as a result, only eight souls were saved.

A quartet consisting of Rachel Carey, Florence Ashdown, Cecil Tyrrell, and Arnold G. Holland, rendered a selection, "When Jesus shall come in His glory."

President Sidney L. Wyatt, the next speaker, compared the conditions existing in the world with those in Zion. The world, he said, is in a state of confusion and strife. The people in Zion are united and contented.

The choir rendered an anthem.

President George F. Richards was the concluding speaker. He said: The gospel that we have received teaches us what we may attain to and how to attain it, and urges us to do what is required. Salvation, to which all should aspire, comes through obedience to the laws and ordinances of the gospel. This plan of salvation comes to us through the grace of God and is made effective by the atoning blood of our Savior. There has ever been a proneness on the part of men to be hearers of the word of God without yielding full obedience to His laws and commandments. The poet Emerson has said, "What I most need is somebody to make me do as well as I can." That is what we as members of the Church need; hence our preaching unto you and to one another, persuading and urging one another on to faithfulness in observing the requirements to which we have mentally assented and know to be right. In reading the fourth chapter in the Book of Abraham, Pearl of Great Price, which gives an account of the Creation, this expression is found: "And the Gods watched those things which they had ordered until they obeyed." Obedience by the eternal elements and the things created therefrom was of vital importance to the accomplishment of God's plans. He commanded; the elements obeyed; and out of chaos came forth order. The beautiful order observed in the planetary system and in all God's creations is the result of obedience to His commandments and laws. Disobedience would result in confusion, destruction, and a chaotic condition. In the third chapter of the Book of Abraham, Pearl of Great Price, is this expression, referring to the children of men: "We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell, and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." This clearly shows that obedience was to be the test to be applied to all men, and that it was to be observed, not in some particulars, for instance, those most easily obeyed, but in all things whatsoever the Lord our God shall command. Our duty now seems clearly to be to learn what God's commandments are and then to obey them all. The same faithful obedience on our part to the commandments and laws given us of God for our guidance as is observed by His other creations to the laws given for their movements, would result in like order, grace and beauty, also in our eternal salvation. As a fitting climax to an impressive discourse upon the subject of obedience, the speaker recited the hymn, "I'll go where you want me to go."

The conference was brought to a close by singing, "Guide us, O thou great Jehovah."

Benediction was pronounced by Elder George F. Richards, Jr.

On May 4th, at 8 p.m., an officers' meeting was held at 3 Westlegate Street, Norwich, at which valuable instructions were given by Elder Arnold G. Holland and President Orial L. Anderson.

The conference season was brought to a close by a social held at the Hall on Monday, at 8 p.m.

ARNOLD G. HOLLAND, Clerk of Conference.

FROM THE MISSION FIELD.

Transfer.—Elder Evan O. Perkins was transferred, May 1st. 1918, from the Birmingham to the Manchester conference.

Sunday-school Item.—On April 28th, 1918, at Hammersmith, the superintendency of the Hammersmith branch was reorganized. The superintendent, Brother Forrest Stuart, had left for America. The new officers are: Brother Andre K. Anastasian, superintendent; Mrs. Laura Jones, first assistant; Winifred Coombs, second assistant; Gladys Hailes, secretary; Germaine Depassel and Ralph J. Pugh, teachers; and Ethel Frogley, organist.

Baptism.—At Norwich, Norwich conference, five applicants for membership in the Church were baptized May 5th, 1918, Elder Arnold G. Holland officiating. They were confirmed the same day.

A baptismal service was held in Sheffield, Sheffield conference, April 28th, 1918. One convert was baptized by Local Elder Joseph Hamstead. The new member was confirmed by President Hugh S. Latimer.

Mutual Improvement.—On May 5th, 1918, the M. I. A. of the Hull branch rendered a program which is said to have been a great success. Many friends and strangers were present, and the speakers explained the nature and aim of the Mutual Improvement Associations, and bore their testimonies to the truth of the gospel.

On April 23rd, 1918, at "Deseret," London, the presidency of the Young Men's Mutual Improvement Association of the North London branch was reorganized. The president, Alfred J. Willmott, had joined His Majesty's forces. The new officers, James J. Wallaston, president, Albert R. Olver, first counselor, Percy Bray, secretary, and Francis Barrett, treasurer, were sustained unanimously.

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